692 887 ARBITRATOR--GHatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

777 787 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

589 601 BACHELOR--phórang--the word also means "widower."

453 476 792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

852 792 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

501 281 BARGE--nái (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

243 262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huioog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

352 177 [10] BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
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WT 589 601 WIDOWER--dazan or phórang.

WT 601 [170]WIFE--áney or zhidmát or toks or troks. But see also "Husband" and "Remarriage."

WT 584 WOO TO--Ladákis don't "woo," as their parents settle their marriages for them.

WT 565 272 [171]YEW BARK--sangldan-i pakspa. The poor Ladákis use it as tea. They slightly roast it, powder it, boil it up with water, and then add soda and ghee.

WT 648 431 [172]ZIAFAT--phoks. This is the term for the presents of sheep, ghee, etc., which, in accordance with the custom of the Kashmir State, used to be made to the British Joint Commissioner in Ladák, each year, on his return from India to Leh. This practice has been discontinued since 1887.

[174] ORIGIN OF THE LAPCHAK MISSION, etc.

WT 175 648 721 I am indebted to Dr. Marx, of the Moravion Mission, for a translation of a portion of the History of Ladák, written by Bering Wáng Chung, which enables me to give the following explanation, regarding the origin of the Lapchak and Chhaba Missions, of the so-called "Minsar Jágeer" of the Maharajah of Kashmir, and the refusal of the T 175 648 721 Lhása authorities to allow foreigners, other than natives of Ladák, to enter Lhása Territory viá Ladák.

About 180 years ago, when Lha-chhen-lde-leks-rnam-rgiál was king of Ladák, a mixed force of Mongols (the Tibetan word for Mongol is Sokpo) and Lhása men invaded and conquered Ladák. For three years they held possession of the country, but then "the Náwáb of Kashmir" sent up a force to aid the Ladákis, and the invaders were defeated, and compelled to retreat to Táshis-gang (about 8 miles east of Demjok), where they entrenched themslves, [sic] and arranged for a treaty of peace in the following manner.

T 175 728 648 WT 175 728 648 The Drukpa (red sect) Omniscient Láma, named Mee-pham-wáng-po, who in his former incarnations had always been the patron Láma of the kings of Ladák, from generation to generation, was sent from Lhása to Táshis-gang, to arrange the conditions of a treaty of peace--for the Ladák king could never refuse to abide by the decision of the Omniscient one.

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585 could have married, and the parties are declared wed. This is the binding ritual which makes them husbands and wife. Unless it has been [589] performed, the wife is not allowed into any private house or monastery in Ladak, just as unmarried girls are not permitted to worship at shrines, except at those of families in the houses.

A feast lasting three days is the next item on the programme. On the first day, the local villagers are fed, on the second the relatives and friends, and on the third the helpers and members of the bridegroom's *p'ha-spun*. Dancing round the *Drangyas* and the *Sha-kog* still standing in the yard, takes place on each of these days, and on the last one, it is broken up and distributed to the family and relatives, who accept the pieces as holy and of good omen. The Sha-kog, particularly, is taken to the bride's home, where it is sliced into pieces and given to her family to eat, the last morsel being given to her. Then the witnesses are paid off, each of them, in 1938, getting one rupee, and their helpers half that amount, while the lamas, who took part in the ceremony, receive a square piece of cloth each and some cash.

In the case of a *mag-pa* marriage, the same order of procedure is followed, except that the roles are reversed, so to speak, the man taking the part of the woman, and the woman that of the bridegroom. It is the *mag-pa* who is conducted in ceremony to the bride's house, and not [615] the other way round. When signing the contract of marriage, it is the girl's parents who endorse the pledge that her future husband will enjoy the property which is hers with him.

591 3. *Division of property between parents and children*
595 When the eldest child of a Buddhist family in Ladak marries, the time
425 has come for his or her parents to leave their home, to give up the
428 house and the property belonging to it to their son of daughter, who
886 has the right to enter immediately into possession of the greater part
[585] of his or her inheritance.

[888] A small portion, sufficient for the support of the several fathers, the mother and unmarried younger sisters that there may be, is made over to them while the remaining, larger portion, is at once acquired by the eldest son or daughter as his or her exclusive property.

This custom, which forces parents of grown-up, married children to retire from active life and from the responsibilities of their household when they are still not much beyond middle age, is called *K'hang chen K'hang gu cho ches* (*K'hang ch'hen K'hang bu Pyo Ches*), or translated literally, "Big house, small house to make".

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believe there is no limit at all, but of as many as this I have known instances. 595 161

In addition to this form of polyandry, which, as I have shown, stands on economical grounds, there is, strange to say, liberty for the women to choose yet another husband from a different family, a stranger. I have known cases where there were two—and, if my recollection does not deceive me, three—brothers, husbands to a woman, yet she took a fourth husband from outside.

The effect of all this in keeping down the population of the country is very great. Not only are fewer families founded than would be otherwise, but the families are smaller. In spite of the [311] restricted area of cultivation, which it would not be easy to extend, though possible in a few cases, and in spite of there being [439] no importation of grain—except of a small quantity of rice, which is an expensive luxury—the population of Ladākh, though fairly well filled up, is not redundant. Each person has his own position in connection with the land, and it would be impossible to take many away without throwing some of it out of cultivation.

It seems to me that such a balance is preserved in this way:—The system of polyandry probably would have the effect, if it were fully carried out, of absolutely lessening the population. When it does positively act in that way, when from that cause some holdings of land are, so to say, going begging, then more of simple marriages take place. An heiress of a few acres, say, gets a single husband whom she brings home; or an only son has a wife all to himself. Then the natural increase of population recommences, and the balance is redressed.

I could get no satisfactory answer to the inquiry I made of many—what becomes of the surplus of women which must, one would think, be caused by the custom? I did not learn that there were many old maids, and the number of nuns is less than the number of young men that have been drafted off to become monks. It is possible that polyandry alters the proportion of sexes in the children born—lessens the number of females; but this is hypothetical; I could not get statistics to throw light on the subject. [589]